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Life in a Scottish Manse

The Rev. Andrew L. Drummond, Ph.D., S.T.M.
Minister of the Church of Scotland at Alva (Eadie Manse)
Author of the Story of American Protestantism

THE Editor has invited me to give some account of parish life in Scotland. It is not easy to do this within the limits of an article, giving the requisite lights and shades of a larger canvas. The best that I can do is to sketch the environment and task of a Church of Scotland minister in a normal congregation of moderate size. The picture would be different, were my parish urban or truly rural. I write from Eadie Manse, Alva, in Scotland's smallest county, Clackmannanshire, whose motto is—"Look aboot ye."

My wife and I live in central Scotland—the Stirling area, not far from Dollar (speaking topographically rather than financially). Yet these place-names have romantic associations. "Alva" to the Reformation-minded may suggest the Spanish Inquisition; it is really a corruption of the Gaelic for "rocky" (we are now far south of "the Highland line" as regards Gaelic-speaking). From my upstairs study window I look east; Sterling "city of the rock," castle-crowned, glitters in the sunshine six miles off: Bannockburn lies the other side, but in the foreground the Wallace Monument rises on an eminence, a rugged tower, proclaiming today Scotland's resurgent nationalism. We are on historic ground.

We have only to cross the road on the north side of the manse and climb the golf-course to see a wonderful panorama unfold. The Fourth points to the Lowlands, while just beyond Stirling the Highlands raise their bastions. Our district is appropriately called "the Hillfoots."

I

Coming to the immediate environment of our manse, notice that it is surrounded on three sides by the "Cochrane Park," gifted to the people of Alva by the Cochrane Brothers, who left this burgh as poor lads in the 'eighties, and made a fortune in Philadelphia; they remained bachelors and remembered their hometown by princely benefactions. The Eadie Manse stands in its own grounds (three-quarters of an acre). Like nearly all Scots houses erected before 1914, it is built of solid stone (otherwise it would never have stood up to the fierce blasts that drive around it from the glen immediately behind). My wife and I are fortunate in having a two-story manse, much more compact than was customary about 1870; we are spared the costly inconvenience of "parsonage Gothic", for us, three public and four bedrooms are ample. Many Scottish manses are "white elephants." The "glebe" is usually let to a farmer, but there are unavoidable incumbrances—a huge garden, coach-house, stable—"and other offices" (as the estate-agents phrase it). These manses are the despair of the manse-wife and they enslave the minister—for he, poor man, must disregard apostolic precept and "serve tables." The kitchen is sometimes located in a gloomy basement; there may be up to a dozen bedrooms; the water-supply may require to be pumped by hand, although there *is* a bathroom; usually gas and electricity are wanting.

Could anyone enjoy living in such a house? Yes, in spacious days when "the minister's man" looked after the garden and stable as well as the kirk; when reliable indoor servants could be engaged at a very moderate wage; when food and coals were cheap and plentiful. Many a minister has spent his life happily in this kind of residence, well entitled "manse" (=*maneo,* I remain). But these days of

relative comfort have vanished, after two World Wars. In rural places especially, domestic help of any kind is now hard to get, even when it can be afforded.

A recent investigation undertaken by the Church of Scotland indicates that outside the four big cities, 60 per cent of the manses are unsuitable for present conditions. It is not easy to modernize them, when government restrictions and high costs frustrate the good intentions of the congregations, now responsible for manse fabrics. American pastors, count your blessings! I know that the cost of living has risen in the United States, but you are still fortunate enough to escape the blight of bureaucracy under a Socialist "welfare State," which aims at taxing the middle class out of existence.

II

The Church of Scotland is at present grappling with the problem of providing adequately for her clergy through the "Maintenance of the Ministry" department. At present ministers are paid in different ways according to the type of congregation. Incumbents of the historic pre-Reformation parishes depend mainly on local land endowments, "the patrimony of the Kirk." These "teind" (tithe) stipends, however, were standardized at a fixed rate before the reunion of the Church of Scotland in 1929—otherwise they would share the improved condition of agriculture.

Some congregations have a local endowment of their own—ordinary investments.

Others are self-supporting, raising their annual budget, as you do in the States. But a great many parishes could not operate at all but for the "Maintenance of the Ministry" in Edinburgh, which raises funds from every congregation and distributes them annually to smaller parishes unable to raise the minimum stipend unaided. The "minimum" at present is £400 and a manse (£400 in the four big cities). The Church of Scotland aims at raising all stipends to at least £500, while encouraging congregations to supplement what is "basic." The vast majority of our churches have manses, most of which belong to the Church of Scotland, but some are the property of congregations. In either case congregations are responsible for paying rates and taxes on the manse. A growing number of Presbyteries require, further, that the minister be saved expense for "pulpit supply" during his vacation, etc.

The Church of Scotland is strictly Presbyterian in polity, yet there is considerable diversity in local church administration, though the trend is towards greater uniformity. In the "historic parishes" the Kirk Session is the only governing body, while in other charges there is an elected Committee of Management or Deacon's Court responsible for property and finance. One method makes for unity, avoiding the artificial line that divides "secular" and "sacred." The other method brings new blood into the church by electing managers and deacons; elders are practically co-opted for life by the Session (elders in years as well as in function). It should be noted that only elders are eligible as members of Presbyteries, Synods and General Assembly. All new parishes have a "Congregational Board," consisting of the minister and elders *ex officio,* plus elected members (including women) sitting for a term of years; this blends the two elements, passing and permanent.

III

Women are not yet eligible as elders. If they *were,* it might be ever more difficult to procure enough men to make up an adequate Kirk Session; we might be menaced with Knox's "monstrous regiment of women!" The Woman's Guild," corresponding to your "Ladies' Aid," is a tremendous help in nearly every parish. The minister's wife is usually President—except on rare occasions when a newly-married pastor contracts out by announcing that he does not intend her to be "married to the church." This ultimatum dis-

concerts the womenfolk, but they get used to it ("manse wives," burdened with a big house and young children are reasonable, I think, in expecting other people to share Church responsibilities). Occasionally the lady of the manse may want to run the Guild too exclusively on her own lines: in which case her successor will find it hard to re-kindle quenched initiative. The annual "Sale of Work" used to be a feminine "field-day," officially "opened" by some titled lady or celebrity.

The fact that goods are now either rationed or costly has cramped the style of ardent "table-holders"; moreover, the adoption by congregations of the Free Will Offerings scheme has detracted from the unique glory of "The Sale." Yet the Woman's Guild is still pivotal in the Church of Scotland at large, as well as in the parish. For each of the "Schemes of the Church" (Foreign Missions, Jewish Missions, Home Missions, "Highland and Island," etc.) has its feminine counterpart.

Each local "Branch" holds regular meetings throughout the winter to hear missionaries, social workers and other speakers, besides organizing "trading" plans to raise funds; then there are "socials" and summer "outings" by private bus. A number of congregations have a "Girls' Association" which is a junior satellite. Each Branch of the Woman's Guild sends delegates to their Presbyterial Council, which links up with the central Council. It should be noted that the nerve-center of all our Church organizations is the Church Offices, 121 George St., Edinburgh ("121" is as significant to us as the mystic number "Whitehall 1212" to the detective).

Since the Second World War "Young People's Fellowships," meeting on Sunday evenings, have gathered into discussion groups the more Church-conscious youths and maidens; these organizations naturally flourish in urban rather than rural congregations. Larger churches maintain Boys' Brigade, Girls' Guildry, or Scouts and Guides. All ministers conduct a Bible Class for young people over Sunday School age. It meets usually at 5:30 on Sunday evenings in winter. The Church of Scotland has a four-year Course, which covers both Testaments, the Church's story and Christian ethics. This leads up to a class for Young Communicants, which provides basic instruction for admission to full church membership. It must be admitted with profound regret that despite the requisite organizations and a corps of devoted workers, work among young people is becoming increasingly difficult. In the Calvinistic belt of the Highlands and certain Lowland areas where the Covenanting tradition still persists, regular church-going and Sabbath-keeping survive (to find them flourishing, go to Ulster).

IV

Were I writing to Presbyterian clergy in the United States, I would mention some of the differences that distinguish their Church from that of the Mother Church. Greeting Congregationalists, I can merely state that we in Scotland regard you as a branch of the Reformed family (de-centralized in polity). Our Church is not a State Church: it is autonomous, but it is a National Church (much more so than the Church of England, where the Free Churches comprise fully a third of the church-going population). In England "Chapel" means non-conformity: in Scotland it means Popery! The Scottish Episcopal Church is a traditionalist High Church sect, mainly confined to the opulent classes, numbering only 5 per cent of the population. The really powerful enemy of Presbyterianism is Romanism, with some 600,000 adherents out of less than 5,000,000 inhabitants. To visit the General Assembly of the Church of Scotland is to realize what a "National Zion" means. Blending with the pageantry of the Lord High Commissioner and the Moderator's entourage are a multitude of elders from the Presbyteries, representing every walk of life from the duke to the dustman. It is untrue to think of Presbyterianism as over-clerical, for there are as many lay-

men as clergymen in our Church Courts (except, of course, the Kirk Session).

There are sixty-seven Presbyteries of the Church of Scotland, ranging in population from Glasgow to scattered Highland areas where the largest town may be a mere village. Our Presbytery is Stirling and Dunblane. It consists of fifty-four parishes extending from Clackmannan in the East to Aberfoyle in the West, from Bannockburn in the South to Balquhidder in the North. We cover rural districts, where large farmhouses and mansions are the landmarks, sedate market towns, industrial centers like Alloa, secluded villages and remote Highland glens (indeed, our smallest parish is the celebrated Trossachs, with 89 mambers). There are glorious pre-Reformation churches like the Holy Rood, Stirling and Dublane Cathedral (dignified for so many years by the presence of my friend, Dr. Hutchison Cockburn, whom some of you have heard in America).

On the other hand, we have formidbly spartan rural kirks, attended by loyal folk who trudge or cycle long distances. There are prosperous suburban churches and mining communities where the Church has an uphill fight against Communism and practical materialism. In our own country towns rival kirks, once full, glare at one another across the street, unwilling to sacrifice their "independence" by joining forces. When a congregation ceases to be self-supporting, the Presbytery often has to step in and insist on local union; and when it is achieved there is often discontent. A "readjustments Committee" has its headaches. The Presbytery meets monthly, and business is transacted on the basis of reports submitted by the various committees (Home Missions, Fabrics, Youth, Public Worship, etc.).

The members rise as the Moderator enters, robed. Worship is the first act—the Court sitting for unaccompanied singing of a metrical Psalm or Paraphrase, and standing for prayer (the old Scottish tradition). Ministers attend ordinations and inductions in their gown and bands (in our Presbytery). In addition to Presbytery and Synod Meetings, ministers have unofficial societies of their own for the reading and discussion of papers. In Alloa we have a vital ministers' Fraternal known as "The St. Serf's Club" (named after St. Serf or Servanus, the Celtic missionary who evangelized Scotland from Glasgow to Fife). The St. Serf's Club maintained its meetings throughout the War. We are "a baker's dozen" in number—appropriately, for our monthly gatherings culminate in such strong tea as Britain alone can brew, with culinary products confirming Scotland's claim to be "the land of cakes." Thus we keep body and soul together and forget "austerity." We discuss high theology and religious films, preaching and books and music. And our Minutes give a careful chronicle of our proceedings for the benefit of posterity!

V

Returning to the more prosaic concerns of Alva, you will find that the staple industry is woolens and the printing firm of Robert Cunningham and Sons is known in commercial and publishing circles through the United Kingdom. Yet the Hillfoots towns tend to be self-contained and self-sufficient. "Incomers" are only accepted by the natives as naturalized after a probationary residence of thirty years (or more)! In spite of the grand background of nature, men's minds are mechanized. When they had to work from 6 A.M. till 6 P.M., it could hardly be otherwise; yet those were the days of self-help and "Young Men's Mutual Improvement" societies. Now that education (even higher education) is readily accessible to all, it is no longer valued as it used to be.

Church-going has fallen off considerably, here as elsewhere since 1914, though we can always count on "the faithful few" as pivotal persons. The population (4000) are served by two Church of Scotland charges. St. Serf's crowns the hillside overlooking the burgh, surrounded by

God's acre. Although largely a modern edifice, this kirk possesses a bell that has rung every Sabbath since the Puritans colonized Massachusetts. Eadie Church, near the middle of the broad main street, is named after Dr. Eadie, a native of Alva who was numbered with the distinguished company who produced the Revised Version in 1881. Both churches have good pipe organs (the mechanism well displayed in ocular demonstration!). This is worth mentioning in view of the fact that most of our country kirks still function in the wheezy era of the harmonium. The "kist o' whistles," banned as an accursed *Nehustan* at the Reformation, did not triumph till after 1870; it has not had time to make much headway despite Carnegie benefactions.

Organists are poorly paid except in the more important city churches. Volunteer choirs, however, have justified their existence so far as they have encouraged congregations to "make a joyful noise unto the Lord" (I am told by visiting preachers that my own Kirk is "well-sung.") There are usually five singings at forenoon worship. In most congregations the anthem does not feature much except at Christmas and Easter, when choral singing comes into its own. Christmas Day is not a public holiday in Scotland, although it is increasingly observed; special services are held on the Sunday nearest Christmas. A Christmas Tree service will fill any church, but one fears that Santa Claus sometimes figures more than Christ.

The hour of service is 11:15 A.M. (compared to 11 in the cities and 12 in rural parishes). While the worshippers are gathering to the strains of the organ voluntary, the minister is busy in the vestry robing in cassock, gown, bands and hood. Preceded by the Church Officer ("the Beadle"), he says a brief prayer with the choir, who are awaiting him in the church hall (they have already practiced the "praise list" on Thursday evening). The Beadle then places the Bible reverently on the pulpit cushion, returns for the minister, and conducts him to the throne of the Word. The service usually opens with the call, "Let us worship God." The first act of praise is one of our grand old metrical psalms, sung to such a familiar tune as "Kilmarnock" or "Duke Street."

Since 1870 we have had hymns as well, but the Psalter will always have a foremost place in the hearts of Scotsmen throughout the world (you American Congregationalists also used to sing metrical psalms, sometimes drawn from our version which celebrates its Tercentenary in 1950). Lessons from both Testaments are read, often followed by a brief address to the children. The two long prayers of tradition are usually broken into smaller units—Invocation and Confession, Thanksgiving, Intercession (closing with the Lord's Prayer—"debts," not "trespasses" —in which the people may, or may not, join). We have a *Book of Common Order* (1940), which influences the liturgical trend (positively—and negatively), but the Church of Scotland has no "Liturgy," although tradition counts for much. The "Intimations" (handed in during the week or literally at the "eleventh hour" in the vestry) are read before or after the sermon; and this links up with the collection, taken by bag or plate, or in the country in boxes on the end of poles which are thrust along the pews; my own congregation adheres to the old custom of taking the collection in the vestibule on entering. The closing act of praise is often a "Paraphrase" (a collection of extracts in meter from both Testaments, issued in the 18th century as a concession to those who wanted to supplement "David"). The Benediction is pronounced by the minister with outstretched hands, the congregation upstanding. In former days the final "Amen!" was a signal for a stampede to the door, but it is now customary for the congregation to sit for a few moments, bowed in prayer.

The minister does not usually shake hands with the congregation at the door; he does so on being inducted to a new congregation and at festival services like Christmas and New Year. Sunday eve-

ning services may now be generally numbered among "lost causes and impossible loyalties." Most weddings are solemnized in hotels or public halls. Funerals are conducted in people's own homes, then at the grave. Cremation is becoming more common, but facilities are still limited to the cities.

The social side of Church life is not developed to anything like the same extent as in the States. We are hindered by inadequate and obsolete "plant." before 1914 musical and literary societies flourished; many congregations had a weekly "Fellowship" or "Social Union"—consisting largely of lectures blending instruction, edification and entertainment. Some congregations allow whist and dancing. A good many ministers do not object to such recreation, but feel that they do not really help the spiritual life of the Church; you cannot compete successfully, in any case, with secular entertainment agencies.

A word should be said here about the "beadle." The Sabbath is his high day, when he wears a tail coat to which the urban "Church Officer" adds starched front and white tie, suggesting to the profane mind a head waiter! On weekdays the beadle and his wife are busy keeping the church and halls in order, for most congregations offer only part-time employment. I was fortunate enough to possess a beadle whose whole interest was in the Kirk. He magnified his office in the best sense, and literally made the wilderness behind the church "blossom as the rose." A "minister's man" in the old tradition, he was a well-spring of resourcefulness, anecdote and reminiscence. No candidate *he* for the newly organized Trade Union of "vergers, beadles, chapel-keepers and caretakers"!

Scottish ministers have not yet literally applied the precept of the hymn: "Ye servants of the Lord, each in his *office* wait." The manse study is his office, library, reception room and oratory. In an average charge, our time is not mapped out for us apart from services and meetings. We visit invalids and old folks in the afternoon, and gradually cover the congregation in evening calls. We have our mornings undisturbed except in the larger congregations, where interruptions are constant. Our British custom of afternoon tea is a pleasant opportunity for entertaining friends informally. Now that "the five day week" is law, the minister feels all the more entitled to his "Monday off" when he removes the "dog collar" and relaxes. Every kind of congregation has its advantages and disadvantages; what we "gain on the swings we lose on the roundabouts." It is good when we can give thanks that our lot has fallen unto us in pleasant places. Better still, when we can lift up our eyes literally unto the hills.

That reminds me, I must conclude on a high note. The "Communion season" is one of the high peaks of Scottish Christianity. It is a trysting-place of the soul. We celebrate the Lord's Supper only quarterly or half-yearly, but its very infrequency renders it memorable. No longer, save in the Highlands, do we have prolonged services to which multitudes repair from far and wide. We have even had (in some parishes) to dispense with the decency of "Sabbath blacks" and whities for the elders—owing to clothes rationing—and clothes prices. In many churches the "individual cup" (an American invention) has displaced the historic chalice in deference to the goddess Hygeia; though the symbolism is preserved by the minister using a proper cup at the table.

Over a century ago the people ceased to come forward to special long tables on Sacrament day (though the practice survives in the Highlands). Communicants remain in their ordinary seats, and the elders go round with the elements; but in most churches the bookboards of the pews are covered on Communion Sabbath with strips of linen, intimating that every Communicant is seated at the Lord's table. The Praise usually consists of such ancestral psalms as the 43rd and the 103rd, sung since the Reformation: the 35th Paraphrase and such hymns as Doddridge's "My God, and is Thy table spread?" and

Bonar's "Here, O my Lord, I see Thee face to face." The elements are distributed in silence, and in that sacramental silence, Christ speaks:

"Too soon we rise; the symbols disappear;
The feast, though not the love, is past and gone;
The bread and wine remove, but Thou are there,
Nearer than ever, still my Shield and Sun."

Entrance to the Congregational Ministry

The Rev. Philip Ashton, M.A.
Assistant Secretary of the Congregational Union of England and Wales

THE Special Committee has just met, and its members have given serious consideration to many personal problems concerning ministers. It has also confirmed the decisions of the examiners of the List "A" and "B" examinations.

* * *

How remote these things must seem to the general reader, and how little they seem to affect individual churches. They represent, in fact, a very great deal of careful, sacrificial service on the part of examiners, committee members and others, and have a vital part to play in regard to the ministry as a whole. It is not, I think, generally realized that almost a hundred men are at present seeking entrance to the Congregational ministry without college courses and through the medium of these examinations.

NEW RULES

Congregationalism, as a denomination, is almost alone in providing a way into its ministry other than that supplied by the colleges. Let us be quite clear about our belief: there is no real substitute for the full training provided by our colleges. Every one conscious of a call to the ministry should, if possible, seek entrance to one or other of the nine Congregational colleges recognized by the denomination. But what if a man becomes conscious for the first time of God's call when he is too old to enter college, or when he is married and family responsibilities do not permit him to have a college course extending over anything from four to seven years? The Union has made provision for such men but is, rightly, jealous of the quality of its ministry and does not make entrance by this door easy. There has recently been an important change in its rules. Last year the Assembly passed new rules for the training of Evangelists (ministers on List "B"). Whereas before the passing of these rules, when a man who felt unable to undertake a college training felt a call to the ministry, the first requirement upon him was that he should secure an invitation from a church and then obtain the permission of his County Union to sit the first List "B" examination, now the normal procedure is that he shall pass this examination before seeking a pastorate. To do this he must be a member of a Congregational church, must satisfy the County Union and Provincial Ministerial Committee concerned that his call is real and that he is, in every way, suitable as a candidate for the ministry, and then may he be given permission by the County Union to sit the examination.

PROBATIONERS

The first year's examination, at any rate, shall be worked for and sat while he remains in his present occupation. Only

when he has passed the first List "B" examination (and become, for purposes of the Home Churches Fund, a Probationer) may he accept, again with the County Union's approval, a pastorate. Once he is in charge of a church he may take the remaining List "B" examination at the end of the first year of his pastorate and, if successful, be placed on List "B." Subsequently, in special cases, he may be allowed to essay the harder task of working for the List "A" examination. It must, however, be emphasized that the List "B" examinations are an end in themselves and must not be regarded as stepping-stones to List "A."

* * *

Readers may be interested in the following figures. Out of thirty candidates twenty-one have this year succeeded in passing the second List "B" examination and now enter List "B," and twenty-two have passed the first List "B" examination. Only five ministers, from a very much smaller number of candidates, have succeeded in finding a place on List "A,"

PREPARING EARLY

The Union wishes to encourage certain types of people to prepare for exercising a ministry by sitting these examinations, it may be, years before they are able to take charge of a church. For example, a teacher with the option of retiring at sixty may (again subject to the approval of a County Union) sit both the List "B" examinations and be placed on a supplementary list so that, upon retirement, he may immediately take charge of a church on being called, without being obliged to prepare, at that age, for examinations. So it is with men in other spheres of life. Ministers and others might well call the attention of suitable members of their churches to this richly rewarding opportunity.

A DOOR WHICH IS OPEN

Traveling about the country as we do, Union Secretaries often discover many members of our churches who had hope to have entered the ministry but who wer prevented by circumstances; such peopl should not feel the door irrevocably closed The Home Churches Fund has revealed a need for many part-time pastorates a less than a full-time salary, and it is ou hope that experienced members of ou churches possessed of pensions, or other wise financially independent, may see i these a challenge and opportunity and pre pare in good time for a ministry whic may begin when circumstances allow.

* * *

There is a real shortage of minister today. We are frequently asked to sup ply names to waiting churches and ofte find difficulty in doing so. It would b easy, but wrong, to open the doors of th ministry wide to the many applicants fro various denominations and with ver varied experience and occupations. Th Assembly, however, in its wisdom has ac cepted the rules already referred to, an experience has proved the necessity c some such careful selection.

RECRUITING CAMPAIGN?

The need for college-trained men particularly urgent today. There are thos who have advocated a recruiting campaig but our feeling is that, for the ministr any such campaign would be a mistak One of the highest privileges of a mi ister is to introduce a promising youn man to the ministry. Many are ever c the look-out for such men, and perhaps reminder such as this may be sufficient t lead others to be equally alert.

THE MINISTRY OF LAY PREACHING

Partly, but not wholly, because of th shortage of ministers, there is an urge need of lay preachers. Is it realized th on any one Sunday there are almost many services in our Congregation churches conducted by lay preachers by ministers? There are 3,300 Congreg

ional churches in the Union, but under ,700 ministers (including List "A" and "B" and some ministers engaged in tu- orial and secretarial work, and also in- luding some of the younger retired min- sters). This situation calls for constant ew recruits into the army of lay preach- rs. Almost every County Union has a y preachers' commissioner elected for is very service — their names and ad- dresses are printed in the Year Book—but recruiting should not be left to them. Every minister and Sunday-school leader of senior classes should be ever on the alert for those with promising gifts and be eager to turn their thoughts in this di- rection. The work of the lay preacher is, indeed, exacting, and no one should enter upon it without realizing this—but how richly rewarding such service can be!

"Rooting Traditions in a Church"

The Rev. Kenneth Clinton

First Congregational Church, Wakefield, Mass.

ANCIENT and honorable traditions observed in any church can stifle its spirit and work or can recreate em anew in each generation. Traditions yally but not vitally observed can and ten do produce dead churches. Tradi- ons maintained but given contemporary e and meaning can make old churches ung. Such churches can wisely, effec- vely and happily witness for truth rough the personality of their truest ader, Jesus Christ.

If by tradition we mean handing on mething from one generation to another, en simple but wonderful home customs ch as birthdays and anniversaries may included, and churches can find pleasant ys to give meaning to these. Certainly stom and tradition are closely related. owever, in churchmanship the word dition has had a more technical mean- g while at the same time retaining much the spirit akin to family custom. Since e church too is really a family, the mily of those who seek fellowship with sus Christ, according to the purpose and ll of God, she will observe certain family stoms while she passes on the rich tradi- n of the Church.

It is this two-sided, enmeshed respon- ility that all churches have, yet not all urches wisely and lovingly observe. The passing on of the Apostolic message of faith and the rule of faith as established by centuries of church history can be a deadening spirit or a living one. Some teach or indoctrinate the tradition of the church, but do not have much fun doing it, or even think that fun is inappropriate to so great a function. There are those who regard this as the only function of the church. Others have much fun as they happily observe many local customs while the passing on of the "church tradition" is not consciously done and may even be ignored. A few such churches have been weathering the epithet "glorified country clubs."

Somewhere between these two it is pos- sible to enjoy and teach, to know what we are enjoying and to enjoy what we are learning and giving our children to learn. It is to this more rounded expression of tradition that this article is addressed. Since the customs of any church are deeply woven with its tradition, I will use the word tradition throughout even though at times "customs" is more correct. A brief analysis is first in order, then some specific illustrations and suggestions.

Traditions can be good or bad even in church life. The emulation of any former pastor may be very unfortunate, even as it can be quite helpful. It frequently kills

the good work of the present insofar as it emphasizes the past in an unhealthy way. The past can never be contemporary. When this historic impossibility is tried it lays a thwarting hand on the current work of any church. When human things become routinized over a long period of time, they are not usually good customs for a church. The changelessness of human things (we've always done it this way) is a bad spirit. The changelessness of divine things (In the Beginning, God) is a good spirit. Any custom which elevates the human and not the divine spirit is a most unfortunate one and the church which so builds will so decay.

What then are good traditions? Surely they are marked first by the Spirit of God; then by Jesus Christ, "the same yesterday, today and forever." To pass on from father to son in every succeeding generation, the knowledge, love and spirit of God, this is the first good. The historic stream of Christianity from the person of Jesus, through the ages of church history, should be passed on. Does the tradition elevate and ennoble the spirit? Is it satisfying to the emotion? Will it create warmth of fellowship? Will it draw others to the Christian way? Even though the past can never be contemporary, it can be timeless. It should be timeless, being neither historic nor futuristic. It should always be seen in the present as the undated and joyful good. If tradition is a passing on from generation to generation, it matters what we pass on since society moves out from its inheritance. The past is not revered for its own sake but only as it serves as a vehicle for the spirit of God.

How then do churches start new traditions? Accurately speaking most churches don't start them purposely. They grow. However, if a particular event is begun with the intent to repeat it annually, and if it fulfills most of the standards in the above paragraph, it will have a good start towards being a sound tradition of that church. Churches therefore start traditions by having a sound purpose, preparing well, believing in them, courageously launching them in strength. If they are well planned, repeated in steady intervals surrounded by many loving hearts and hands, they will likely take root and strengthen the witness of that church in its community and beyond.

Great responsibility lies with the planner whether he be minister, musician or Board of Trustees. He has to maintain the entry of the ever-new while retaining the every old. The temptations of human glory and power will surround him at all times. The festival atmosphere will seldom be absent. Against these he must choose wisely so that the qualities of the eternal be in the midst of all his work, and the spirit of God be the supreme presence in his heart.

Each church in a community will establish its own traditions but if those of each are so universal, so divine, so eternal that even though separate, they are truly one; the fellowship of the Christian community will be united. Every community that so lives cannot help but be affected by such a qualitative expression of Christian witnessing.

A few illustrations will make this matter specific. In a certain community, it is the tradition in one church to produce Handel's "Messiah" annually. Musicians from other churches augment the choir and the community looks forward to and deeply appreciates this great message of faith in music. Another church does The Stabat Mater by Rossini with similar response. Another has an annual Theological Lectureship to which all residents of the community are invited. In that community the common witness of the churches is unified even though each church maintains and loves its own tradition.

Perhaps two very specific illustrations will serve even more sharply. They are both taken from the program of the First Congregational Church in Columbus, Ohio. They are different and yet they meet such standards as have been stated. The one, Children's Day Service, was instituted by Dr. Boynton Merrill, the eminent and beloved minister of that church; the other, The Round-The-Table Carol Service, w

instituted by Rev. Donald D. Kettring, former minister of music at the church, a tireless and dedicated spirit.

The Children's Day Service is set within the framework of the morning worship service. In fact, the change in the service order is practically nil. This has the merit of carrying the continuity of a truly inspiring worship service in which children are taught purely by experiencing it, the beauty and love of their church. Many churches set aside the regular order of worship and emphasize personal human accomplishments through individual children.

This it seems to me carries no historic continuity and children seldom experience the worship service of their church. The service at Columbus opens in the regular way. Then instead of the Scripture and Pastoral Prayer by the minister, all the children of the church school come up into the chancel while the organ plays a familiar children's hymn. After they have sung two stanzas they unite in one scripture and prayer expression after which they go down and line the sides of the aisle, while parents bring little children to be baptized. Then all children take front-pew seats prepared for them, while Dr. Merrill speaks. Following the talk, certificates and Bibles are given to graduating children. The whole service is completed in the usual time and the true values of Children's Day Service are retained while the worship tradition of the church is unbroken.

The other is of a different nature; thus its choice. At the beginning of Advent, the choral program presents a Round-The-Table Carol service. Set in the traditional framework of the old English banquet hall and its musical festivity, this service purposes to introduce the Christmas season through the joyous, kindly persuasion of festive music and suggestive poetic text. Thus many traditions are gathered in the uniting spirit of the happy birth of our Lord. English banquet hall, Anglo-Saxon spirit, joyous music, humor and sensitive poetic imagery, plum pudding, pages and holly, all these proclaim the entry of Jesus into the world. This perhaps more secular vehicle serves just as strongly to enrich the church and personal lives through its deep overtones of spiritual quality. It is a service much loved by the people and each year gathers more momentum as loving service is given by all groups within the church, in preparation for this annual event.

Such an appreciation and use of worthy traditions can open wide horizons to the spiritual life of any church. Such horizons are earnestly needed today. Many of our traditions could well be allowed to die and in their places new ones be born. Let the quality and purpose be clear, the planning be sound, the launching be courageous and tactful. Let the eternal spirit of God abound. Let not human things mar the entry of the Divine into our hearts and into the hearts of our churches.

The Genius of Protestantism

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The genius of Protestantism according to some observers consists in diversity. Protestantism is broken to innumerable sects which have only this in common, that they are not Roman Catholic. Some Protestants even are of the opinion that this constitutes the genius of the movement, and when Mrs. Bainton and I were in Germany in the summer of 1948 we found that continental Protestants were aghast over the multiplicity of sects in the United States. When we re-

lated that in our Divinity School we have nearly thirty denominations, the Germans wondered how we could live and work together without metaphorically cutting each other's throats. But the fact of the matter is that we do, and that the pattern of American Protestantism is by no means so disintegrated as might appear. In point of fact 90 per cent of the Protestants in the United States belong to not more than twenty denominations, 80 per cent to not more than thirteen, and the great majority to six broad families, namely the Methodist, Baptist-Disciple, Presbyterian-Reformed, Congregational-Christian, Episcopalian and Lutheran. And between these bodies there is a common mind which enables them to undertake many joint endeavors. The genius of Protestantism is not merely diversity.

The genius of Protestantism is reformation, and reformation is an abiding necessity in the church. Just as each individual is constantly in need of renewal and a fresh start, even so is this true of the Church and to a larger measure than in the case of the individual, because the Church is an ongoing community from one generation to the next, and the second generation seldom has the zeal of the first. Furthermore, in the case of the Church the very process of expansion frequently results in dilution. The Church extends its membership but thereby often diminishes its quality. Again, an advance on the part of the Church in prestige, influence, power and wealth almost invariably brings corruption. And in every such instance there is then the need of returning to the pristine power and quality of the Church of Jesus Christ. The genius of the Protestant movement is reformation.

Sometimes a reformation succeeds actually in reforming the whole church, but on other occasions the outcome is a division. If the great body of the church declines to be reformed, the ardent spirits may say that the issue is so important that they can no longer wait but must proceed on their own, and in that case they become a new denomination. Sometimes they are disposed to wait and agitate from within but the larger body becomes impatient and casts them out and in this instance also a separate denomination results. Very frequently blame is cast upon such seceding or expelled bodies and in our own day it is customary to cast reproach upon Martin Luther because he rent the seamless robe of Christ, shattered the unity of the Church, and destroyed the unbroken structure of Christendom. But the question may very appropriately be raised as to whether the responsibility ought not rather to be laid at the door of that flippant and frivolous pope who was responsible for expelling him from the membership of the Roman communion. We are, however, not so much concerned to assess praise or blame as to discover those respects in which Martin Luther and the Protestant Reformation restored or attempted to restore the quality of primitive Christianity. In so doing we are not concerned to stimulate a campaign of intolerance against the Catholic Church. Our interest is rather to bear witness to our own heritage which we believe to be valid. The first Protestants were not disposed merely to protest. The expression which they used on the famous occasion which gave them the name was "We protest and testify," and the emphasis was on the latter word. In Europe Protestants are commonly called Evangelicals and that is a better name.

But emphatically they did reject certain teachings of the Catholic Church, and their attack was directed primarily to the teachings rather than to the prevalent immorality. After the Counter-Reformation had corrected the moral abuses, the difference between Roman Catholicism and Protestantism remained and the conflict was even more acute between the fervent popes of the Catholic reform and the Lutherans than it had been between the flippant popes and Luther himself.

I

The most fundamental difference between Protestantism and Catholicism la

with regard to the view of the relationship of man to God. The Catholic Church holds that man is able in some measure to contribute to his own good standing in the presence of God, whereas Luther maintained that no man can ever approach God with a credit or a claim. This is not to say that one man is not better than another, nor is it to say that one man cannot himself improve his conduct. It is to say simply this, that no matter how good a man may be, he is only as good as he ought to be. He can never do anything which exceeds that which God demands of him, and therefore he can never come into God's presence with a claim. Least of all can he accumulate any merits with which to balance his ledger. But this is precisely what is taught by the Catholic Church, that some people are able to be better than can reasonably be expected of them, that they can accumulate a treasury of merit, and if they have something in excess of their own needs these merits can be transferred by the pope in order to diminish the penalties inflicted upon sinners whether on earth or in purgatory. The expression used was a transfer of the treasury of the merits of saints by means of indulgences. This was the point at which Luther raised his protest, not so much because the indulgences were sold and used to finance the Church, as because of the pretension that anybody has any merits to be applied either to his own debits or to be transferred to other people. We have all fallen short of the demands of God and we are utterly incapable of entering into any kind of bookkeeping with Him. Man must come before God as a suppliant and not with a claim.

But the Catholic Church does have means of relief for those whose accounts are in arrears and for whom extra credits are not available. The means of grace offered to them is the sacrament of penance including confession. What is required is that each individual sin should be confessed, then it can be forgiven. Luther availed himself of this opportunity and would confess his sins for as much as six hours at a time. He even wearied his confessor who said, "Man, God is not angry with you. You are angry with God." When Luther had told all of his major offenses he began relating the trivialities, whereupon his confessor exclaimed, "Why don't you go out and commit a real sin, murder, parricide, instead of trotting in with these peccadilloes?" But the point with Luther was not whether the sins were big or little but whether they had been confessed, and what he found so disconcerting was that he couldn't remember all of his sins. He would confess for six hours and then go out and think of something he had omitted, because the memory is so protective of the ego. Further he discovered that there are sins which man does not recognize. Adam after disobeying God went blithely for a walk in the cool of the day, and Jonah after fleeing from God's behest went to sleep in the hold of the ship. He was not troubled until aroused and confronted with the peril to all of the voyagers. There is a passage in one of the Psalms which in English reads, "Cleanse thou me from secret sins." Luther translated it "from unrecognized faults." He came to the conclusion that there is no possibility of cleaning the slate by confessing sins one by one. All that we can do is to make a general confession. "We have erred and strayed from thy ways like lost sheep. There is no health in us." Consequently the institution of penance and the confessional, as practiced and as still practiced by the Catholic Church, can give one no final assurance.

II

The Catholic Church has a third way of aiding humankind and this is by conveying strength through the sacrament of the Mass. The teaching is that when the priest pronounces the words "This is my body," the bread and the wine, although they appear the same, are nevertheless changed in substance into the body and blood of God. And the communicant who

takes of the bread will be benefited even if he has no faith. Now this was the point at which Luther so strenuously objected. He did not deny that God is actually on the altar. Of course He is on the altar, because He is everywhere. All that happens in the sacrament is that God discloses Himself here more readily than in the world at large because men's eyes are holden that they may not see Him unless at those points which He has particularly designated. The reading of the Scripture is one, the sacrament of the Lord's Supper is another, but it is absolutely useless to one who approaches it without faith. How can he see God if there be no faith in his heart?

The great problem then comes to be, how man can believe in God, trust in God, and surrender himself to God. Luther found a very grave difficulty at this point all his life long because he conceived of God not simply as the kind heavenly Father inviting the erring and the sinful to Himself, but as the stern Judge, visiting dire penalties upon the disobedient. And sometimes God appeared even as capricious and perhaps malicious because He sends calamities upon the innocent, and even Christ was portrayed not as the Good Shepherd but as the Judge seated upon a rainbow, separating the sheep and the goats and consigning evil doers to everlasting fire. Luther could not love, believe in, trust and surrender himself to such a God or to such a Christ.

He came to a new view of both God and Christ in the course of his studies of the Bible. An especial insight was given to him as he was studying the 22nd Psalm, which contains the verse, "My God, my God, why has Thou forsaken me?" Luther reflected: "Christ felt himself to be forsaken. That is precisely the way I feel. I know why I feel this way, because I am sinful. But Christ was not sinful. Why then did he feel this sense of alienation? It can only have been because he who was without sin took to himself the iniquities of us all and so completely identified himself with us as to sense our own feeling of estrangement. Now God was in Christ reconciling the world unto Himself. Upon the cross the wrath and the mercy of God unite and are fused. In the sacrifice of Calvary we see God's justice satisfied and his love revealed, and now we are able to come to Him in trust, yielding ourselves to His love, and in this way and only in this way through faith do we find our peace." This was the very essence of the gospel teaching as long before it had been stated by Paul and was rediscovered again by Luther.

Such a teaching need not of necessity have produced a rift in the Church and would not have done so had not the pope condemned Martin Luther, whereupon Luther replied that the pope was wrong, that the pope cannot go contrary to the Scripture, that the pope is not infallible. To be sure, in Luther's day the pope had not been formally declared to be infallible, yet the teaching of papal infallibility was already widespread, and when Luther rejected it he was expelled from the Church.

His rejection of the authority of the pope elicited a statement of Protestant individualism. Luther said, "The pope is not the judge on matters of faith and morals, but each individual must judge for himself. In the hour of death I cannot answer for you, nor you, for me." The husband cannot answer for the wife nor the wife for the husband, nor the parent for the child. No matter how much the parent may yearn for the son or daughter, there is no possibility of substituting the experience of one for that of the other. The child must enter in. Here is the point at which each one stands utterly alone in relationship to God.

III

But this principle of individualism does not reduce the Church merely to atoms. The perpendicular relationship of the individual to God rests upon a horizontal relationship of Christians to one another, and here they are drawn more closely together by the principle that each Christian

must be a Christ to his neighbor. Luther had an expression which sums up his teaching at both points. It is the slogan of the priesthood of all believers. It means on the one hand every man is a priest, that he can approach God directly without the need of any mediator. Here is the principle of individualism. But every priest is a pastor, responsible for other Christians. Every member of the Christian congregation, then, is empowered to perform in an emergency any of the rites of the Church, and normally is called upon to assume various aspects of the pastoral relationship. As Luther put it on another occasion, the Christian man is of all men the most free in his approach to God and of all men the most bound in his relation to his neighbor.

When it came to the effect of Luther's teaching on the position of the Church in society the immediate outcome was the claim that the Christian life is best exemplified in the course of common occupations and not by the withdrawal of certain individuals in segregated communities there to practice the counsels of perfection. For the Catholic Church taught that there are certain modes of life which are possible only in selected communities and which constitute the way of evangelical perfection, such as complete poverty and celibacy. This is the way of the monks. But Luther claimed that their mode of life does not constitute a higher righteousness, but rather that the service of God is best exemplified in the common tasks of the butcher, the baker, the candlestick maker, the teacher, the housewife, the farmer, the miner, and so on. God, he said, worked at common tasks. He is Himself a cook and a butler who serves meals to the birds and spends more on their upkeeep than the income of the King of France. Our Lord Jesus Christ worked as a carpenter. "I can imagine," said Luther, "the surprise of the people of Nazareth at the judgment day, when they go up to the Lord and say, 'Master, didn't you make my house?'" The Virgin Mary worked and after she had received the amazing announcement that she was honored above all women, she demanded none of the deference due to a queen, but instead went into the kitchen, scrubbed the floor, washed the pans, and went out and milked the cow. And the shepherds worked at lowly tasks; even after they had seen the little baby Jesus in the manger, they went back. "Surely this must be a mistake," exclaimed Luther. "We should read that they shaved their heads, put on cowls and went into a monastery, but no, we read that they went back. Where to? To their sheep, and a good thing for their sheep that they did."

As to the Christianization of society at large Catholicism and Protestantism exhibit different methods and Protestantism displays several varieties. The Catholic Church has sought on the one hand through monasticism to keep alive a sense of the more rigorous demands of the Gospel and on the other hand, through the clerical and papal theocracy, to direct the course of public affairs. Luther repudiated alike monasticism and papal theocracy. He despaired of the Christianizing of society at large and directed his attention to a more restricted area, the home, which in a sense became the successor to the monastery as the sphere for the exemplification of the Sermon on the Mount. Luther founded the Protestant parsonage. He married, not out of infatuation, but out of a sense of duty in order to care for one among a number of nuns who had renounced the cloister and in order to give a concrete example of his own advocacy of clerical marriage. He did not pretend to be romantically in love and said, "I would not change my wife for France or for Venice, for God has given her to me and other women have worse faults." But he became very much attached to her and spoke of marriage as one of the choicest gifts of God. His own contribution was to make of the home the primary place after the church for religious instruction. The catechism, the hymns, the Bible readings, the prayers were all conducted by the father of the household.

Economic and political life were affected more profoundly by other varieties of Protestantism, and notably by two. The first was the very radical type known in Luther's day as Anabaptist, and in our own day as Mennonite, Hutterite, and to a degree as the Church of the Brethren, the Quakers, and the Baptists. In varying measures these groups have agreed with Luther that society as a whole could not be transformed but that Christian groups could form religious communities fashioned after the pattern of the Gospel. Some of these denominations have preserved in an amazing fashion religious colonies with community of goods and repudiation of arms. Within their own fellowship the Christian spirit has received an astonishing exemplification.

The transformation of political life for the commonwealth as a whole was attempted only by Calvinism, and this was to be done by a peculiar combination of elements. Theocracy in a Catholic sense was renounced but withdrawal from the world and hopelessness for society after the manner of the Anabaptists and Luther were likewise repudiated. The Calvinists set out to establish holy commonwealths which included both saints and strangers, but in which the tone was given to the community by the saints. In New England the saints frequently constituted a minority. In their hands rested power both in Church and State. The strangers were not expelled from the community but they were called upon to accept the leadership of the saints. And they did so very largely without constraint by reason of the sheer persuasiveness of integrity, conviction, and faith.

The holy commonwealths of the colonial days have come and gone, but they have left a permanent imprint on the fashion of American Christianity which is quite unique. Here we have a separation of Church and State with a friendly relationship between the two, a situation in which the churches, even though they be minorities, nevertheless contribute a sense of genuine idealism to our public life. There is danger, of course, that we may delude ourselves by pretensions to righteousness which we do not possess. And American idealism often appears to foreigners as hypocrisy, but there is in it a solid core of integrity.

And never was there greater need for it than in this hour when our nation has been actually chosen to play a distinctive role in world affairs. Whether or no we shall use the power which has lately fallen into our hands for the exploitation of the peoples or for the erection of a world order of justice and peace depends very largely on whether the churches are able so to reform themselves and keep alive the fervor of the Gospel that they will be able to contribute to the body politic the idealism of the fathers.

Notes of a Summer Supply Parson

The Rev. John Clarence Petrie
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I HAVE just spent my third summer in another man's parsonage, that of a different parson from the two former years. This is located next door to a large church built in the early days of the boom on the Florida East Coast. Do I see my Northern colleagues shuddering at the thought of a Florida summer? I shuddered once—that was before 1932 when Daytona Beach depression prices were all I could afford. Then it was I learned about the trade winds which cool the largest stretch of bathing beach in the world, three hundred miles of it.

Then I learned to grin almost sadistically when the mercury hit 95 degrees in Boston and 84 in Daytona. A glance at the statistics of ever-increasing numbers who spend their summers in Florida would tell a story. Then let one go along the street and look at license plates from Cleveland, New York, Louisville, Baltimore and Boston.

It is true the Florida ministers like to get away in summer. Do we not all relish a change? But inquiry of Dr. Tuttle, the very efficient Florida Conference Superintendent, would reveal that he has no great difficulty in finding supplies, albeit they are often seminarians. My own great fear is that the news about Florida summers will spread until I shall no longer be able to obtain free vacation rental in exchange for supplying the pulpit.

What does a parson do with his time in this soft relaxing climate? If he likes salt water bathing warm enough not to congeal his blood (Massachusetts papers take notice) here he has something made to order. None of that dashing in and out, but a lazy floating on gentle billows for as long as is good for the health and disposition. With a beach umbrella and the trade wind blowing up from the Hole-in-the-Wall, he can read to his heart's content. But let him take the Florida sun by fellow degrees if he would avoid the hospital and a ruined vacation.

Maybe he likes fishing and here he can have it—off the bridges, on deep sea excursions, from rowboats. Everywhere the opportunities are offered and accepted by the disciples of Isaac Walton.

There are movies in town, night baseball and wrestling. But wrestling! One night during August a local bill included a contest between a gladiator of the canvass ring and a fullgrown alligator! Let Cleveland and Chicago top that! One scans the newspaper in vain on the morning after such a revival of the Roman butchery for headlines depicting the death of a wrestler in the coils of a boa constrictor. I saw none of these exhibitions but did see Lake Avenue lined with cars before the American Legion Arena on the night of one such program. What, no murder? Even the boa survived to fight another day farther up the coast.

Of course, the parson will preach on Sunday, and to a surprisingly large congregation of folks who never go away except for short vacations. Then they rush back "to cool off," they boast. Gracious people they are—all ages—plenty of youth —and a good percentage of males. They don't expect you to work; it's your vacation and if you will preach and be there in case of need, it is all they ask.

There is the parson's library. In this one I find a dearth of Niebuhr, indicating perhaps despair on the incumbent's part of ever getting Reinie to write plain English. But what a collection of books on preaching! Newton, Hutton, Beecher, Brooks, Horne, Patton, to mention only a few. I remembered the injunction of one teacher to read Phillips Brooks' Yale lectures once a year. I've not followed any such regime so this summer's re-reading was almost like doing it for the first time. In some places its contemporaneousness is startling. Neither congregations nor preachers can have changed much in sixty years despite the revolutions in our social, political and economic life. Just the same, as far as my being helped is concerned, not one of all the books on preaching put together equal Paul Scherer's *We Have This Treasure.* Second to it comes Newton's *River of Years,* an autobiography that shows the preacher's mind, heart and method better than most books.

Bishop Gore's one volume, *Bible Commentary,* proved a rich mine for one who has been finding his way back to the deposit of Christian faith over a period of twenty-two years. My eyes had been opened until I could see how the mighty edifice of faith is composed of solid blocks of revealed doctrine. Of the building itself is sound and stable, capable of withstanding the storms, its component parts must be sound, and so the day of quibbling over minutiae came to an end at last in my acceptance of Christian tradition.

And what of the minister whose roof sheltered me? After a long and successful career in the Midwest he had taken over this rundown parish with discouraged members. That was two years ago. On the one Sunday that year I preached in his church there were twenty-four present. On no Sunday this past summer were there less than a hundred. The winter-time statistics were comparable attendance running as high as six hundred. So a man past sixty whose work many might call finished begins all over again. This man now shares the riches of nearly forty years' experience in the service of God with a new and ever growing congregation. What he has accomplished in two years is something to make all older ministers regain their faith and vigor; and something toward which younger men can aim so that the honeymoon of the ministry will lie not at the beginning but at the end.

What's Wrong with Karl Barth?

The Rev. E. Albert Cook

Keithsburg, Illinois

THE trouble with Karl Barth is that he doesn't know where God is and would not recognize him if he met him. Barth is a brave and good man. His theology is out of date. It was out of date nearly nineteen hundred years ago when some one wrote: "Beloved, let us love one another, for love is of God; and every one that loveth is begotten of God and knoweth God. . . for God is love.

Karl Barth says: "God is in heaven and thou upon the earth: therefore let thy words be few." Well, that was the idea of the old skeptic, Koheleth, a few hundred years before Christ. Where is "heaven"? "Up" in the sky somewhere. We have been searching the skies for God —or whatever we might find in them, since Galileo. We find suns and stars and light and laws of physics, but not the God who saves men from their sins. The God who saves men from their sins is *the spirit of love in the hearts of men.* That is the only God of which we have positive and direct knowledge. Every one has met that God but few have *recognized* him.

Karl Barth does not want us to be worrying about saving the world. That is God's business, he says. Yes, but it is the business of the God who is in human hearts and moves men to action and sacrifice for the sake of their fellow men. We don't know of any other God who is directly concerned with saving men—from their sins or any other evils. If I see some of the evils from which mankind is suffering, and have God in my heart, I will work with all my might for the elimination of those evils. That means using my reason and all the facilities and resources I have for the establishment of the *Kingdom of God,* which is just the condition in which men are *ruled* by the spirit of love—love for their fellows—which is within them. Most men are ruled by that spirit only a small part of the time. They are ruled by personal ambition, desire for power, prestige, pleasure, the feeling of superiority, most of the time. Those gods are idols—or evil spirits. It is they and their worshipers or servants who make trouble and difficulty within the church and society. It is not God—the Spirit of Love, but the intrusion of human selfishness, weakness and ignorance which makes havoc with "good" people.

"We are not the ones to change this evil world into a good world" says Barth—in the Amsterdam conference. Well, if we don't do it, it won't be done. God can't do it without us. If it is done, it will be done by the power and activity of the

spirit of love in human lives. The power that moves the stars and keeps the earth turning on its axis, may be in some mysterious way closely related to this spirit of love in human hearts, but the "forces of nature" by themselves show absolutely no interest in human welfare. If there is anything that ministers to human welfare in freedom, in our U. S. Bill of Rights, or the declaration of rights recently approved by the United Nations, that comes not from God in the heaven, but from the God in human hearts, using human reason, and human skill and energy to express that spirit of love in human hearts. Is it good or bad to feed the hungry, clothe the naked, comfort and heal the sick, give freedom to the captive? Jesus used to ask questions like that. It was by their reply to such questions—in deeds—that the nations were to be judged, if Jesus' picture of the judgment represents his teaching. Well, nations and individuals which do not give there first attention to such "good works" are disobeying the God who tells them to love their neighbors as themselves and to do to others as they would have others do to themselves, and, according to Matthew's report of Jesus' words, they will "go away into everlasting punishment."

Karl Barth distrusts human reason. What reason, then, is there to trust? The only reason we know anything about is human reason. Karl Barth appeals to our human reason to distrust human reason. If *our* reason does not lead us to accept *Barth's* reasoning to what then can *he* appeal? And if it leads *us* to distrust human reason what shall we do with our minds,—whose minds shall we trust and on what grounds? Yes, indeed, human reason is constantly making mistakes, particularly when it is misled by selfish impulses of one sort or another. Nevertheless it is the only reason to which we have access. All the oracles of the prophets which say "Thus saith *the Lord*" are just the interpretations of *human reason* of the implications of the spirit of love, the power of God within the human heart. And by using this God-inspired *human reason,* humanity has made immense progress in recent centuries and millenniums. What saith the scripture: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy *strength* and with all thy *mind.*" What is that if it is not to use all our strength in carrying out those measures which our minds—(note it is "with all *thy* mind," not with all of the mind of some one up in the sky)—all those measures which *our* minds feel will make for human welfare.

"Let no man lead you astray," said that wonderful writer and theologian with whom the world has not yet caught up, nineteen hundred years ago, "he that *doeth* righteousness is righteous." Let us not let Karl Barth lead us astray, good man although he is. It is not by seeking first God's Kingdom as the acceptance of some theory of the incarnation, but by reincarnating the mind that was in Christ Jesus, in the most reasonable, most energetic, most active and most humble and self-sacrificing struggle for human welfare that we are to seek first the Kingdom of God.

More Than a Prophet

Sermon at the Ordination of Thomas Mooney, First Congregational Church, Plainfield, Conn., Oct. 2, 1949

The Rev. Russell Henry Stafford
President The Hartford Seminary Foundation

"But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet."—St. Luke 7:26

PROPHET meant in Old Israel what preacher means today: a man who speaks to the people in the Name of God. There were many prophets then, as there are many preachers now, big and little, wise and foolish, besides the few widely known and long remembered. So apparently the title, then as now, was not always used respectfully. It could be spoken, if not with contempt, at least with condescension. One could dismiss a trouble maker whom one didn't like, a ranter whose diatribes came uncomfortably close home, like that weird ascetic John the Baptizer, by saying with a shrug, "After all, the fellow is just another preacher."

But Jesus would have none of that. In his royal tribute to his great forerunner, he challenged the public to think again if they supposed they could get rid of the sting in John's message on such easy terms. And he picked up that very comment, lightly derogatory. By his tone, I dare say he brought out even more clearly than his words did the rebuke he intended for a slighting slant at the men who speak for God, and what they have to say. "Were you looking for just another preacher? Well, this man is a real preacher. And that means more than you think."

Against that illuminating background, suppose we now examine this occasion which has brought us together here. What have we come to see? This is an ordination service. What does that mean? In minimum terms, such as a casual thoughtful not unfriendly onlooker might employ, the man who would say of Dr. Fosdick or Dr. Buttrick or Dr. Sockman perhaps that after all he is just another preacher, we might define it something like this.

Here is a nice young man, whom everybody likes, a young man of excellent character and well educated. For some mysterious reason, perhaps because he dosen't like hard work, he has chosen to go into the Congregational ministry. As a Congregational minister, at present in this town, and subsequently no doubt in several other places, he will be the teacher and chief executive of a religious society which is all right for those who enjoy it. But it is somehow off center, on the fringe of community life. And it is perpetually engaged in rivalry with other local religious societies of much the same sort. They all get a kick out of exploiting their minor differences and pulling in as many proselytes as they can, each for its own particular variety of religious ideas and practices. The purpose of this rather pompous service is simply to authorize this young man for life to perform these harmless but not very important functions. Despite all the fuss, when we get through we shall have done no more than to commission just another preacher.

I

If that is how it looks to you, I ask you to put on your thinking cap, and take note of certain facts of history and soci-

ology which may deepen our understanding and enlarge our sympathy for this occasion and the young man who is its central figure, though for the moment we remain still on the surface of experience.

First, we must observe that organizations of this type, all kinds of Christian Churches, and the Jewish synagogues which are in function closely related, the Church being the child of the synagogue, have in our civilization been the model and set the pattern for all free voluntary associations. The model of government among us was the ancient city-state. But man shall not live by government alone. Indeed man gets his training for participation in politics, so that democracy in place of monarchy becomes possible, chiefly by bearing a share of responsibility in some little group larger than the family which he joins because he wants to, and where he finds common interests and perhaps common property to be freely administered, in conjunction with his fellow members.

Historically, synagogues and Churches were there before lodges and clubs and Chambers of Commerce; and it looks very much as if we should not have had the latter unless we had first had the former. So the voluntary religious society, for brevity let us say the Church, is a unique contribution of Hebrew-Christian living to western culture. It has been the mother of our contemporary civic freedom in one of its most precious aspects.

Second, even if there were only one kind of Church, there would still need to be a good many Churches in every good-sized community. For, socially speaking, the Church is in essence a larger household, a family by adoption. It is bigger than the natural family, but it should not be too big for thorough acquaintance. It is a center of friendliness among people of all classes and sorts, men and women, young and old, rich and poor, learned and ignorant, who are willing to accept what it has to offer and to cooperate in its program. Here is a fountain of neighborliness flowing out into all the corners of the town. As its waters commingle with like streams from other fountains nearby, the whole town takes on a friendlier feeling. Where the Churches are real Churches, as they usually are, they are not in competition for one another's members, but in friendly rivalry to draw people from outside them all into the bonds of constructive good fellowship which they have to offer. New people in town seldom begin to feel that they are citizens until they make real friends; and the one place where they are sure to make real friends and make them soon is in whichever of the Churches suits them best.

That becomes an ever more essential consideration in America, as the migratory habit grows among our population. For the essence of democracy is neighborliness. I seriously believe that neighborliness would die and democracy would fail in America if it were not for the Churches.

Certainly philanthropy, the practical expression of neighborliness at the level of physical need, would not survive without them. For it is statistically proved that the social agencies, hospitals and settlements and welfare societies and the like, and the Community Funds to support them, are almost entirely maintained by gifts from Church people, who have learned generosity from their religion. At that point, at least, all forms of religion and all kinds of Churches are of one mind and heart.

Third, it is not generosity alone that people learn from religion through its local embodiment in the Churches. Generosity is only one factor in a sound character, along with self-control, honesty, and many others. Now up to a point and for a time sound character can be maintained merely as a habit acquired in childhood, confirmed by the pressure of surrounding opinion. But they who live on their good habits without a reason are living on their moral capital; and that capital will certainly not last longer than a couple of generations, at an outside figure.

II

The reason for good habits is a sensitive conscience. The spring of a sensitive conscience is not any consideration of self-interest, immediate or deferred, but the awareness of God, and a vivid realization that we are answerable to Him and He deserves our best. Without God, no conscience; without conscience, no dependable conduct; without dependable conduct, no security of public order; without order, no continuing and profitable business. This is a stenographic condensation. It is oversimplified, no doubt; yet basically true. It is shamefully utilitarian in accent; yet not on that account less appealing, alas, to our hardminded time.

It states directly the firm ground for maintaining that the Churches are more basic than any other institution to what we call the American way of living. For consider the man who declares that he can serve God just as well without having anything to do with any Church. That man first heard of God from some Church; he would soon forget God, if there were no Church to keep on reminding him by keeping awareness of God current in the community. And only the man who consciously serves God can be depended upon in the long run to be a good citizen.

Here, then, in this Church, as in every other deserving the name, is a school of citizenship, a fountain of neighborliness and a foundation for character. And it functions in these three socially indispensable capacities by virtue not of preaching only or even chiefly, which this young man whom we ordain in God's Name must take it upon himself to do; but primarily, by its very constitution, as a system of personal relations, conducted in the spirit of patient and creative good will. That system is focused in this Church, for its membership; but it spreads to the confines of the community, and beyond. And of it this young man is to be the center. He will be everybody's friend. Playing no favorites, he will be accessible to all. And by virtue of their mutual friendship with him he will gradually make people of all sorts in his parish and the town friends with one another.

That is his main job. Incidentally he must be a serious student and a careful writer, in order to teach his friends in an interesting and persuasive manner from the pulpit. He must be a business man of no mean caliber, in order to manage the affairs of this society in all its departments, though usually from behind the scene. As a business manager, he will work through volunteer department heads who cannot always be depended upon to do their duty unless he checks them up, and sometimes discreetly cajoles them. In his spare time, so to speak, he will console people in their troubles and sorrows and bear the burden of their problems and anxieties, on a scale comparable with the full-time services of a diagnostician or psychiatrist.

If he tackles this undertaking on every side in the way I know he will, having some previous experience of his quality, he will work not less than a seventy-hour week all through the year, except on his vacation. And he will spend his vacation in study.

Just another preacher? Off center, on the fringe of community life? Think again! This job is at the heart of community life. Simply on the practical everyday grounds which we have thus far examined, the occasion upon which we are now engaged is of literally breath-taking consequence.

Yet, even so, we cannot leave it at that. For there are deeper grounds; as much deeper as God is than man. I call your attention finally to the miracle of the Church.

III

When I speak now of the Church, I mean every Christian Church of every kind. For, even though some of them will not admit it, on an over-all view they are all basically alike, and therefore one. There are two main types of Christian

Church. There are the Catholic or sacramentarian Churches, in which the emphasis falls upon the ceremonies performed; and the Protestant or evangelical Churches, in which the emphasis falls upon the message proclaimed.

But the message is not lacking in the Catholic Churches, nor are ceremonies lacking in the Protestant Churches. And everywhere, though it is expressed in different settings, the message is the same: "God was in Christ reconciling the world unto himself." And everywhere, though they are performed in sundry fashions, there are two ceremonies or sacraments which are central: holy baptism, in which newness of life through Christ is set forth and offered, and the holy communion, in which the sustained and sustaining fellowship of Christ's redeeming love is set forth and offered.

Not only is this unity actual, but it is to this degree conscious, that no honest and devoted Christian minister of any denomination is ever concerned in any primary way with winning recruits for his own denomination as against the others. Today's ordinand will never in his life be engaged in making Congregationalists as such. But he will win many to be Christians, most of whom will doubtless make their home in a Congregational Church. A comparison suggests itself with our naturalization courts. It is American citizenship that they confer. Yet, to be sure, a man cannot be an American citizen without also and incidentally being a citizen of some state or territory.

Of every Church in general and this Church for our present purpose in particular, the miracle to which I have alluded holds true. That miracle consists in the fulfillment of the promise of Our Lord Jesus Christ, "Where two or three are gathered together in my name, there am I in the midst of them."

Indeed the fulfillment is better certified to us than the actual wording of the promise itself. For so tortuous and prolonged were the processes of compilation from which our four Gospels emerged, that of no single sentence recorded as from his lips can we say positively that Jesus pronounced it just as it is set down. On the other hand, however, there is certainly no sentence attributed to him which does not report an experience of his followers in comradeship with the ever-living Christ, who is continuous at once with Mary's Son of old and with God Most High throughout eternity. The total picture which the Gospels give us is real and substantial and self-evidencingly true; we know what manner of man Jesus was. But of his sayings one by one we are not so sure, save as they correspond with what comes to us today.

And this is an experience which does come to us today: the miracle of the Church. No matter how few there are of us when we are gathered together in his name, that is, under his influence and in love for him and with devotion to his cause, there is he in the midst of us. If we were to study all that is involved in this saving fact of Christ's living presence with his people, and the guidance and help he gives them day by day, so that we are never alone and for us there can be no final perplexity or fear, we should have to fathom the murkiest depths of the human predicament and scale the grandest heights of God's goodness. But that we need not do now. We can be content to note the fact, with joy and confidence and gratitude too great for words. It is of this miracle that every minister of Christ is called to be the mouthpiece and expositor. More than that, he is called so to attune men and women to one another under the sway of the supreme allegiance that the glorious Presence shall be found of them all. Under God, he becomes the man who can work this miracle.

There is no other calling on earth so noble, so awful, so splendidly effectual, even under the veil of obscurity which it often wears. We are not today commissioning just another preacher. In acknowledgment of the direct contemporaneous action of the Holy Spirit in calling him,

we are setting apart for life service one who shall be a prophet, and more than a prophet; a living sacrament, assuring us, unworthy as we are of it, of the saving grace of God our Father in Jesus Christ His Son Our Lord.

Ten Commandments for a Congregation

At installation of the Rev. Aaron Downs, Gomer, O.

The Rev. Parta French
Lima, Ohio

1. Thou shalt have no other loyalties above that to thy Saviour Jesus Christ. Loyalties to self, family, position, friends, and country shall be governed by thy loyalty to Him who is the chief cornerstone of the church.
2. Thou shalt not make unto thee any graven image, either in the form of a personal loyalty to the minister, or to the success of the church organization, or thine own anxiety concerning the coming of the Kingdom. Thou shalt remember that the center of the Christian faith is the cross of Christ, which is rooted in the experience of failure and death.
3. Thou shalt not take the name of the Lord thy God in vain, whether it be in the invocation of Christian sanctions upon thine own particular set of prejudices, or in the effort to mobilize the conscience of the community to resist personal and social growth.
4. Thou shalt remember the sabbath day to keep it holy, remembering that worship is the most profound and fundamental of all experiences, and that its healing nurture can reach thee only with thy constant and willing discipline.
5. Thou shalt remember that the real Christian Church is the family and that thou, in thy relationships of love, determine what values the soul of the growing child will take unto himself. Thou shall seek to make thy home truly Christian and shalt use thine influence to help the church develop and build a program that will truly nurture the faith of growing persons.
6. Thou shalt not kill, either with lack of love unto a soul that is bared unto thee, nor with unwillingness to believe in the presence of questing faith; nor with a ready willingness to let the minister try something new, nor with blighting cynicism before a vision of the Holy City. Thou shalt remember that according to thy faith it shall be done unto thee, and that thou canst do all things through Christ who strengtheneth thee.
7. Thou shalt not pervert the saving love of the gospel by using it as a disguise for thy love of thyself. Thou shalt continue instant in prayer, asking thyself whether thou art exploiting any situation for thy personal satisfaction at the expense of the Kingdom, and shalt pray for willingness and strength to separate from any task in favor of some new and larger work in the Kingdom.
8. Thou shalt not steal, either by assuming that thy property or land is thine own, or that self-interest is the only adequate motive for social progress. Thou shalt remember that the earth is the Lord's and the fullness thereof, and that each worldly possession, linked as it is with an endless chain of human hope and toil carries with

it the bundle of someone else's life. Thou shalt keep for thyself only that which is needful for each day, rendering unto God thyself as a living sacrifice with all thy gifts.

9. Thou shalt not inflict upon others the punishment thou dost secretly covet for thyself because of thine own hidden guilt. Thou shalt not place upon others the responsibility for failure, nor use emotional language as a screen behind which to hide thine own unwillingness to see the beam in thine own eye. Thou shalt pray daily for forgiveness, remembering that as we can forgive, our heavenly Father can forgive us.

10. Thou shalt not be conformed to this world, either by coveting thy neighbor's Packard, nor his happy wife's modern kitchen. Thou shalt remember that no man with all his conspicuous expenditure can add a single hour to his life, and that the Kingdom and the power and the glory are within, wherein is love to Christ.

A Case of Blues

The Rev. N. E. Miller

Clarkson Congregational Church, Holley, N. Y.

According to First Kings 19:4, Elijah was on the run, making good time, but there was nobody after him. He thought Jezebel was, but she was only talking. She was furious at the prophet. She threatened him, after which he hurriedly left town. After a day's journey, we find him under a juniper tree.

Lift the leaves and look under. There is a lonely fugitive, in the desert, far from home, fleeing for fear. His flight betrayed weakness. It was not manly to flee. He failed at his strongest point. Elijah was noted for his courage, yet there is where he failed.

Success defeated him. More people are defeated by success than by failure. Elijah was so successful in his campaign against the prophets of Baal that he became overconfident. The higher the tide, the lower the ebb. The valley of the shadow is not far from the land of Beulah. Reaction followed success.

Lift the leaves of the juniper tree again and behold a troubled prophet. He is gloomy, but not because he failed in duty. It was a case of blues. When a man feels down and out, that is no time to regulate the universe or to pronounce a verdict on the manner in which it is being conducted.

Let us not be too hard on Elijah, for we, too, have dark days. His conduct was reasonable. He was tired. The sun was hot in the desert and the shade trees few. He was hungry and disappointed. It seemed to him that his work was done and that he might as well quit. He was rash in his request that he might die. He had no business to say it. A life like his was worth living a thousand times.

From this experience Elijah learned obedience. To illustrate, a discouraged missionary, about to leave his field, had a dream. An angel placed him before a rock, giving him a hammer and saying, "Pound, and keep on pounding." He wept because he could not break the rock. "Why do you weep," asked the angel. "Because I cannot break the rock." "But," said the angel, "you have nothing to do with the results. Pound and keep on pounding, whether you break the rock or not."

The Reading Habits of Ministers

The Rev. Ralph Douglas Hyslop

AN article written by Rev. Elmo D. Wolfe appeared in the August 3 issue of *The Christian Century* describing briefly the experiences of the Western Reading Group in preparing a list of "99 Books for the Ministers' Library." The list accompanied the article, and it is probably true that most readers scanned the list before reading the article. It is possible, also, that many did not then bother to read what Mr. Wolfe had written. On August 24, there appeared in *The Christian Century* a few of the letters received by the magazine, commenting on the list and article. The list was variously criticized. One or two of the letter writers believed that our group was desirous of selecting their books for them and naturally resented the suggestion. A fine letter from John Haynes Holmes vigorously attacked a list so lacking in the great classics of Christian thought and literature. The list was very weak in Christian education, another letter commented. The criticisms were good ones, we thought. The Editor had eliminated sections of the article which explained the absence of the classics, but it is doubtful whether this explanation would have satisfied Dr. Holmes or anyone else who considered the list a bit thin.

Here is a list of books for the minister's library compiled by the method of questioning ministers and soliciting their own suggestions. We wanted to know what books they actually find most useful. Of course we added and subtracted but not to a great extent. Let this member of the group give his own conviction that the list *is* thin. It is too contemporary—but so is our reading. There should no doubt be two sections at least in our libraries. We should have the great Christian treatises of Augustine, Bernard, Luther, Calvin, Law, Taylor, Schleiermacher, Wesley, Newman, Forsyth. Some of our great contemporaries should certainly be in that list. Should not Dante and Milton, yes, and T. S. Eliot be there? Another section should include the important works in Christian education, practical theology, sociology, economics, history and the physical sciences.

The point, however, is this: our libraries do not generally contain the classics and they do contain a lot of ephemeral stuff which seems good at the moment but will probably be little read or used two years from now. What is the moral? Let there be pause for reflection. Here, at any rate is our list, and the article which introduced it.

Useful Books for the Minister

I. Reference Works

1. A good dictionary: (Oxford *Shorter;* Funk and Wagnall's *Practical;* or Webster's *Collegiate*).
2. *Columbia Encyclopedia in One Volume.* New York, Columbia University Press, 1935.
3. Roget, Peter M: *Thesaurus of English Words and Phrases.* Rev. ed. New York, Grosset & Dunlap, 1933.
4. Ferm, Vergilius: *An Encylopedia of Religion.* New York, Philosophical Library, 1945.

II. Tools for the Minister's Workshop

1. Bays, Alice A: *Worship Programs*

and Stories for Young People. Nashville, Cokesbury Press, 1938.
2. *A Book of Worship for Free Churches.* (General Council of the Congregational Christian Churches of the United States.) New York, Oxford Press, 1948.
3. Cabot, Richard C. and Dicks, Russell L: *The Art of Ministering to the Sick.* New York, Macmillan, 1936.
4. Calkins, Raymond: *The Romance of the Ministry.* Boston, Pilgrim Press, 1944.
5. Cashman, Robert: *The Business Administration of a Church.* Chicago, Willett, Clark, 1937.
6. Fallaw, Wesner: *The Modern Parent and the Teaching Church.* New York, Macmillan, 1948.
7. Luccock, Halford E: *In the Minister's Workshop.* New York, Abingdon-Cokesbury, 1944.
8. Maurer, Oscar E: *Manual of the Congregational Christian Churches.* (General Council of the Congregational Christian Churches of the United States.) Boston, Pilgrim Press, 1947.
9. Morris, James D: *Minister's Service Book for Pulpit and Parish Use.* Chicago, Willett, Clark, 1937.
10. Patton, Carl S: *The Use of the Bible in Preaching.* Chicago, Willett, Clark, 1936.
11. Sperry, Willard L: *Reality in Worship.* New York, Macmillan, 1925.

III. The Bible and Jesus

1. THE BIBLE (Translations and versions: Authorized, Revised, Goodspeed, etc.)
2. A Bible Commentary: (Abingdon, Gore, Peake).
3. A Bible Concordance: (Strong, Walker, Young).
4. Burton, Ernest D. and Goodspeed, Edgar F: *A Harmony of the Synoptic Gospels for Historical and Critical Study.* New York, Scribners, 1917.
5. Burton, Ernest D: *A Source Book for the Study of the Teaching of Jesus in Its Historical Relationships.* Chicago, University of Chicago Press, 1923.
6. Enslin, Morton S: *Christian Beginnings.* New York, Harpers, 1938.
7. Finegan, Jack: *Light from the Ancient Past.* Princeton, Princeton University Press, 1946.
8. Fosdick, Harry E: *Guide to the Understanding of the Bible.* New York, Harpers, 1938.
9. Goodspeed, Edgar J: *Paul.* Philadelphia, Winston, 1947.
10. ———— *The Story of the Bible.* Chicago, University of Chicago Press, 1936.
11. Hastings, James: *Dictionary of the Bible.* (One vol. ed.) New York, Scribners, 1909.
12. Kepler, Thomas S: *Contemporary Thinking about Jesus.* New York, Abingdon-Cokesbury, 1944.
13. Pfeiffer, Robert H: *Introduction to the Old Testament.* New York, Harpers, 1941.
14. Wright, George E. and Filson, Floyd V: *The Westminister Historical Atlas to the Bible.* Philadelphia, Westminister Press, 1945.

IV. The Devotional Life

1. Buttrick, George: *Prayer.* New York, Abingdon-Cokesbury, 1942.
2. Goodwin, Thomas A: *Prayers for the Minister's Day.* (Commission on Evangelism and Devotional Life of the Congregational Christian Churches) Boston, Pilgrim Press, 1946.
3. Kelly, Thomas R: *A Testament of Devotion.* New York, Harpers, 1941.
4. Kepler, Thomas: *The Fellowship of the Saints.* New York, Abingdon-Cokesbury, 1948.
5. Newton, Joseph F: *Altar Stairs.* New York, Macmillan, 1928.
6. Philipps, Dorothy B: *The Choice Is Always Ours.* New York, R. R. Smith, 1948.
7. Rauschenbusch, Walter: *Prayers of*

the Social Awakening. Boston, Pilgrim Press, 1910.
8. Thomas à Kempis: *The Imitation of Christ.* Many editions. Whitford's translation is recommended.
9. Underhill, Evelyn: *Mysticism.* New York, Dutton, 1912.
10. Whiston, Charles F: *Teach Us to Pray.* Boston, Pilgrim Press, 1949.

V. Theology

1. Berdaev, Nicholas A: *Freedom and the Spirit.* New York, Macmillan, 1935.
2. Brunner, Emil: *The Mediator.* London, Macmillan, 1934.
3. Ferre, Nels: *The Christian Faith.* New York, Harper, 1942.
4. Garnett, A. Campbell: *God in Us.* Chicago, Willett, Clark, 1945.
5. Hocking, William E: *The Meaning of God in Human Experience.* New Haven, Yale University Press, 1912.
6. Luther, Martin: *Three Treatises.* Ed. by C. M. Jacobs. Philadelphia, Muhlenberg Press, 1947.
7. Lyman, Eugene W: *The Meaning and Truth of Religion.* New York, Scribners, 1931-33.
8. McGiffert, Arthur C: *A History of Christian Thought.* 2 vols. New York, Scribners, 1931--33.
9. Niebuhr, Reinhold: *The Nature and Destiny of Man.* 2 vols. New York, Scribners, 1941-43.
10 Otto, Rudolf: *The Idea of the Holy.* Rev. ed. London, Oxford University Press, 1931.
11. Temple, William: *Nature, Man and God.* London, Macmillan, 1934.

VI. Philosophy and Psychology

1. Bergson, Henri: *The Two Sources of Morality and Religion.* New York, Holt, 1935.
2. Hiltner, Seward: *Pastoral Counseling.* New York, Abingdon-Cokesbury, 1949.
3. Horney, Karen: *Our Inner Conflicts.* New York, Norton, 1945.
4. James, William: *The Varieties of Religious Experience.* New York, Longmans, 1902.
5. Jung, Carl: *Modern Man in Search of a Soul.* London, K. Paul, 1933.
6. Kunkel, Fritz: *In Search of Maturity.* New York, Scribners, 1943.
7. Lecomte de Nouy, Pierre: *Human Destiny.* New York, Longmans, 1947.
8. May, Rollo: *The Springs of Creative Living.* New York, Abingdon-Cokesbury, 1940.
9. Menninger, Karl: *Love Against Hate.* New York, Harcourt Brace, 1942.
10. Rogers, Arthur K: *A Student's History of Philosophy.* 3d ed., New York, Macmillan, 1932.

VII. History and the Social Sciences

1. Atkins, Gaius G. and Fagley, Frederick L: *History of American Congregationalism.* Boston, Pilgrim Press, 1942.
2. Beard, Charles A. and Mary R: *The Rise of American Civilization.* New York, Macmillan, 1927.
3. Breasted, James H: *The Dawn of Conscience.* New York, Scribners, 1933.
4. Burgess, E. W. and Locke, H. J: *Family.* New York, American Book Co., 1945.
5. Gallagher, Buell G: *Color and Conscience.* New York, Harper, 1946.
6. Hume, Robert E: *The World's Living Religions.* New York, Scribners, 1924.
7. Latourette, Kenneth S: *Anno Domini.* Ntw York, Harper, 1940.
8. Mannheim, Karl: *Diagnosis of Our Time.* New York, Oxford University Press, 1944.
9. Nichols, James H: *A Primer for Protestants.* New York, Association Press, 1945.
10. Tawney, Richard H: *The Acquisitive Society.* New York, Harcourt, Brace, 1920.
11. Toynbee, Arnold J: *A Study of His-*

tory. (One vol. ed.) London, Oxford University Press, 1947.
2. Walker, Williston: *A History of the Christian Church.* New York, Scribners, 1918.

III. Christian Faith in Action

1. Bennett, John C: *Christian Realism.* New York, Scribners, 1941.
2. ———— : *Man's Disorder and God's Design.* New York, American Committee for the World Council of Churches, 1946.
3. Bilheimer, Robert S: *What Must the Church Do?* (The Interseminary Series, Vol. V) New York, Harper, 1947.
4. Craig, Clarence: *The Challenge of Our Culture.* (The Interseminary Series, Vol. I) New York, Harper, 1946.
5. Jones Rufus: *The Church, the Gospel, and War.* New York, Harper, 1948.
6. Latourette, Kenneth S: *The Gospel, the Church, and the World.* (The Interseminary Series, Vol. III) New York, Harper, 1946.
7. Miller, Randolph C: *The Church and Organized Movements.* (The Interseminary Series, Vol. II) New York, Harper, 1946.
8. Niebuhr, Richard: *The Kingdom of God in America.* Chicago, Willett, Clark, 1917.
9. Nolde, Otto: *Toward World-wide Christianity.* (The Interseminary Series, Vol. IV) New York, Harper, 1946.
10. Rauschenbusch, Walter: *A Theology for the Social Gospel.* New York, Macmillan, 1917.
11. Trueblood, Elton: *The Predicament of Modern Man.* New York, Harper, 1945.
12. ———— : *Foundations for Reconstruction.* New York, Harper 1946.
13. ———— : *Alternative to Futility.* New York, Harper, 1948.
14. Van Dusen, Henry P: *For the Healing of the Nations.* New York, Scribners, 1940.

IX. Poetry, Literature, Art and Music

1. Gardner, Helen: *Art Through the Ages.* New York, Harcourt Brace, 1926.
2. Luccock, Halford E: *The Questing Spirit.* New York, Coward-McCann, 1947.
3. Maus, Cynthia P: *Christ and the Fine Arts.* New York, Harper, 1938.
4. *Oxford Book of Christian Verse.* New York, Oxford University Press, 1948
5. Smith, H. Augustine: *Lyric Religion.* New York, Century, 1931.
6. Tagore, Rabindranath: *Collected Poems and Plays.* New York, Macmillan, 1937.
7. Wagenknecht, Edward C: *The Story of Jesus in the World's Literature.* New York, Creative Age Press, 1946.

X. Biography, Autobiography

1. Axline, William: *Kagawa.* New York, Harper, 1932.
2. Eastman, Fred: *Men of Power.* (5 vols.) Nashville, Cokesbury Press, 1938-40.
3. Hagedorn, Herman: *Prophet in the Wilderness.* The Story of Albert Schewitzer. New York, Macmillan, 1947.
4. Jones, E. Stanley: *Mahatma Gandhi.* New York, Abingdon-Cokesbury, 1948.
5. Sabatier, Paul: *Life of St. Francis of Assisi.* New York, Scribners, 1894.
6. Sandburg Carl: *Abraham Lincoln: The Prairie Years.* New York, Harcourt, 1926.

Memorabilia

The Editor

HERE is the issue of the *Christian World* for November the 10th through the kindness of the Secretary of the Commission on the Ministry who suggested that the QUARTERLY should note the death of Dr. Albert Peel, "President of the Congregational Historical Society, ex-Chairman of the Congregational Union of England and Wales, and a writer whose researches in the field of Puritan and Nonconformist history and biography are recognized by scholars throughout the English-speaking world as of standard authority and importance."

Dr. Peel was besides the first editor of the *Congregational Quarterly,* itself a periodical of substance, learning and literary hospitality.

Dr. Peel's station in Great Britain, his winning personality and the resources of his mind were much in demand amongst us here in America. Our colleges liked him and our pulpits welcomed him. There was about him a kind of radiant representative quality. He was the outward and evident sign of what has been highly distinctive in British Independency. "His free mind and spirit," says Dr. Sidney Berry, "brought him sometimes in opposition with current policy and those who were responsible for it. . . . He had strength of opinion, without malice of any sort."

Those of us, and there are still many, who knew him well remember how he moved amongst us in quiet, friendly and strangely unassuming ways, for all his positions and distinctions. "Because of the range and distinction of his work," Dr. Berry has written, "his place cannot be filled." His was an international loss.

The Editor has not, for a long time, seen an issue of the *Christian World* and this of November 10th last evoked many treasured recollections and strange nostalgia. Its "format" seems much the same as it was, now a long generation ago, und the genial editorship of Arthur Porri who was besides, through his genero grace, unofficial host to the Americ preachers to whom British pulpits a open and who were then a considerab company. Porritt gave them cards "The National Liberal Club" whose p litical glory had even then begun to gro dim, and of whose central terra-cot staircase, since blitzed, H. G. Wells w reported to have spoken irreverently. B for all that the terrace was a good pla to have breakfast of a sunny mornir above the "Embankment" while o watched the seen traffic on the Tham and considered what unseen freights c time the tides had carried.

The *Christian World* was always kind to seasonal American itinerants than t *British Weekly.* For besides speaking c them as well as they deserved, or a litt better, Porritt took them to "Lords" fc cricket and told them what to find i London which was not in the guidebook The company who remember the the good talk in the lounge of the club, wi treasure these recollections as of a no vanished world.

Both the *Christian World* and the *Bri ish Weekly* represent a type of religiou journalism which has never become reall acclimated in these United States. Th *Christian World,* for example, is really 12-page newspaper. Its front page fo November 10th proclaimed "Ship Sun day," November 27th, seeking support an supplies for the new ship which the Lon don Missionary Society is sending to th Pacific—a sister ship, so to speak, of th American Board's *Morning Star.* Ther is a sermon on "scape goats" which fo courageous vividness any preacher wi wish he had preached himself. There ar personal notes, the advertisement of re ligious publications, articles on the car

d maintenance of Church buildings, and
functions of religion, thoughtful lead-
on politics and so on and on. The
tices of next Sunday's preachers and
ir churches are a brave witness, for these
they which have come out of great
ulation. Finally the miscellany of Want
is and the like on the last page are most
riguing--windows upon the contempo-
neous scene. There are few godly,
hteous and sober needs which this page
s not offer to meet; amongst other
ngs a "retired Vicar who has contrib-
d to the *Christian World* pulpit," will,
on request and for a fee, supply ser-
n outlines and furnish other homiletic
t aid to distressed preachers.

* * *

Socrates believed the invention of writ-
, for which he blamed the Egyptians, to
ve been a misfortune for the seeker
er truth. Naturally, he would have in-
ded printing in the same condemnation.
riting, he seemed to have thought,
mps the free play of the inquiring
nd. An afternoon of tricky talk with
aedrus under the plane trees needed
ither papyrus nor parchment, though
thout one or the other we should have
record of that marvelous afternoon.
crates would probably have said "So
ch the better. Why burden the future
th what I have said, since that would
d men to quote me instead of listening
their own daemon?" Emerson seemed
have shared Socrates' attitude and in
neral neither the prophets nor the poets
ve depended much upon research,
ough they might somewhat, like Homer,
cast old tales.

Even without writing and printing there
uld doubtless be continuities of re-
embrance and tradition and inherited
ys of use and wont sufficient for the
nduct of life. And there might be a
rennial freshness in living and a sense
high adventure now impossible. All of
nich bears upon a preacher's reading
nen it ceases to be a contribution to the
eative movement of his mind and be-
mes the resource of his unemployed
days. Thereby it becomes curiously unprofitable as though he were stowing away what he so largely had no use for in the closets or attics of his mind, to become in the end a dusty accumulation.

The joy of a preacher's vocation is that he can draw on his preaching from such rich and various sources—the historian's fact, the essayist's wisdom, the philosopher's depths, the prophet's vision or the poet's song. Nothing in literature is entirely alien to a sermon and so curious are the ways of the mind that it will furnish echoes of forgotten music, use assimilated wisdoms long since gained and seemingly forgotten, and supply words of haunting overtones, but always and only as he keeps the currents flowing. Otherwise learning may become, as Dr. George A. Gordon once said, "a stagnant pool." It may well be that one secret of our troubled times is that we carry an increasing baggage train of the accumulations of the past. This the Editor is sure is true of all contemporaneous writing of history. It might be true of theology, of our international relations and of many other regions in which we seem to be bogged down. All of which is too vague to be of any practical use and too true to be disallowed. There might be distinct advantages in being able to start all over again without the archives of the past—or else we should learn more from them.

* * *

"Half the misunderstandings in this world," Elihu Root said, in a famous decision, "come from the fact that the words spoken or written are conditioned in the mind which gives them forth by one set of thoughts and ideas, and are conditioned in the mind of the hearer or reader by another set of thoughts and ideas." Hence the necessity he concludes of getting "some idea of what are or were the conditions in the brain from which the words came." A very wise counsel and contemporaneously applicable. As for example: What are the conditions "in the brain" of our raucous radio commentators, omnis-

cient columnists and headline hungry politicians and so on and on? Some of them talk as if they had inflammation of the brain. Inflammations of pride and prejudice and possibly of sheer being afraid—and the perilous inflammation of having to talk when one has nothing to say. If we knew all this we could at least appraise their words more judiciously and have some inner defense against them.

* * *

Root's wisdom, about the confusing action of words, applies also to preaching. For there should be a mutual understanding between a preacher and his congregation about the bearing and meaning of the words he uses and they hear. Since every sermon has a double texture, the meanings the preacher seeks to convey and the meanings the congregation take home to and for themselves. There are bound to be differences of course—but the more nearly what the preacher tries to say, and what the people think he said, are substantially identical, the more effective preaching is. There might, therefore, be a line o Lenten preaching which seeks to interpr the great words of Christian faith ar duty in ways congregations can take in their lives. The great words of faith gre out of life and can be made to live agai "The words I have spoken unto you," sa Jesus, "are spirit and are life."

There might be a series of Lenten se mons on the key words of Christian fai and life—love and forgiveness and beir born again and atonements and redem tions and faith itself and perhaps the bea ing of all this upon a time like ours who key words do not seem to be Christian all. Every minister who knows what in the minds of his congregation, know how sincerely and with a really mountin passion, they want to be really Christia and find a Christian issue out of all ou confusions. That would seem to be suc a challenge as the Christian church, fc all its millennial travail, has never face before. The best and wisest preaching ca do this only brokenly, but the persuasio of the need can baptize preaching's powe

What We Can Do with Lent

The Rev. J. Charles Pelon

Congregational Church of North New York

LENT as a season of spiritual opportunity is peculiarly ours as ministers and leaders of the church. We should make the most of it. Perhaps we ought to begin by resolving not to use Lent merely for means of promotion however worthy the causes. Building programs, enlarged budgets, even additional members and increased benevolences; none of these ought to take first place in our thinking and planning for the Lenten Season. Many such tangible results, and some others, may be the by-products of the Lenten Season, but they should issue out of and be carried forward by the renewed and enlarged life-giving stream that flows from the Fountainhead of the eternal and spiritual.

I

What to do with Lent for Ourselve. Lent must be used as a season of spiritua opportunity first by the minister. Lif from beyond the margins must posses and fire us before we can kindle that sam life in those who depend on us. There ar at least two things we can do with Len for ourselves.

First, we can use Lent as *a time o spiritual stock-taking and replenishmen* The customary year-end practice of stock taking in the world of commerce holds a important lesson for us. The goods o hand must be assessed in order to eval uate our growth in the past, our strengt in the present, and our possibility for th future. Perhaps we shall discover tha

ur spiritual reserves are low, that certain ems are dangerously near being out of tock because of the rush of outgo and he corresponding neglect of intake.

Take, for example, such spiritual re-erves as patience, serenity, joy, and com-assion. Often have we been discouraged ith the slow of heart and the dull of earing and our patience has worn thin. f this is our lack we need to know it lest isaster take us unawares. We need to eplenish our souls with the patience of hrist.

Or it may be that in the confusions and ressures of life we have lost that inner lm which is the secret of stability amid e hurrying demands and stormy unrest f life. But we cannot give guidance and pport to the confused and anxious ex-pt we ourselves are strong and steady ithin. We must find anew amid the storm nd stress the secret of the Master's peace.

Again, in our effort to dispense joy to e sad and disheartened peoples around s we may have allowed our own reserves f joy to become depleted. Even in the inistry it is possible to become the drudge f joyless labor and to lose the radiance nd the buoyancy which is Heaven's gift o the inner spirit and which invites others o come running. Lent lets us discover is lack and gives us occasion to return to im who says, "Ask, and ye shall receive, at your joy may be made full" (John 6:24).

It may be that even our compassion has n low. In an age of unexampled cruelty llousness tends to become a contagion. n a time of unparalleled suffering the emands often exhaust the resources of hristian charity. The reservoirs of hristian compassion must be refilled. his happens when we return to the great mpassionate Heart who prayed, "I made nown unto them thy name, and will make known, that the love wherewith thou vest me may be in them, and I in them" John 17:26).

Secondly, we can use Lent for ourselves *a time of spiritual search and discovery.* ot all the significant discoveries are made in the realm of science. The unexplored realms of the spirit are open and inviting to every sincere seeker. There are hitherto unfound treasures waiting to be turned up by those who will venture beyond the tangible and the material. The infinite and the eternal may be realized in the finite and the temporal as the questing soul reaches into the Beyond that is both within and without.

The young scientist who waded the Huron River of northern Michigan last fall had the thrill of discovering additional deposits of rare uranium ore. He not only ventured into new territory but he carried his Geiger counter, that radioactive instrument which gave him clue to his discovery. So we may use the Lenten Season to venture into new territories of truth. If we take with us an open mind and a sensitive spirit we shall make thrilling discoveries in the boundless and inexhaustible realm of the spirit that shall lift us to new heights and inspire us to greater endeavors.

Here are three trails of search which we may follow during Lent. The first is the Scriptures. The Bible is still the Book of books to replenish the reservoirs of spiritual resourcefulness and power. Here we may drink deeply from the wells of salvation and go away refreshed. We may come to this Book with all our depletions and inadequacies, as well as with all the accretions and novel concepts of an age of science, to find that here is an inexhaustible mine of wisdom and inspiration sufficient to satisfy the questing spirit in every age. We may always go to the Bible in the confidence that "God has more truth to break forth out of His holy Word."

Then there is the trail of Lenten literature. This body of literature is being enriched from year to year, chiefly because the great books of religion have to do with the major theme of Lent: the suffering of the Divine in the context of the human and the power of sacrificial love to redeem life. Besides the current literature one finds along this trail the great classics of

Christian devotion of all ages, where he may perennially uncover new and exciting treasures of wisdom and insight.

And thirdly, there is the trail of silence. We do not make enough of its power in our lives. How we need the silence to hear the voice of God! What strange and mystic powers, already latent within, become operative through silence,—powers of insight and imagination, powers of reflection and creativity, powers of passionate idealism and holy resolve.

II

What to do with Lent for Our Churches. The Lenten Season also presents a spiritual opportunity for our churches. If we, the ministers and leaders of the churches, have appropriated for ourselves the powers available through spiritual replenishment and discovery, we can then become transmitters of power to our congregations and to the larger fellowship.

There are two things we can do with Lent for our churches to effect this transmission of spiritual power. These suggestions are not new but they bear reemphasis and repetition; each has been tried and proven effective.

First, we can *deepen the devotional life of our churches.* During Lent our people are more receptive to guidance in this important matter and we should be alert to the opportunity. Encourage a return to regular Bible reading in the home. The Bible is bound to recapture its lost place as the center of family worship. Cultivate a use of the excellent devotional literature available. Use a midweek service, or even a Sunday morning, to demonstrate just how these materials can be used most effectively in the home circle. Many of our people lack the most elemental know-how of personal and group religious practices. They will be grateful to be helped upon the Way.

We must also rekindle the prayer fires within the life of the churches. This need not be a frantic and futile effort to whip up the old-fashioned prayer meeting, although that too may need reviving. One effective technique is the establishment of prayer cells, small praying units, quite informal, perhaps meeting in homes, with or without the minister, sharing experiences, and then uniting in prayer for specific needs, personal, in the life of the church, and worldwide.

Secondly, we can use Lent for our churches to *heighten the worship experience.* For some of us this may mean a rethinking of the true significance of corporate worship. Do our services attain the high goals of worship? Is every part of the service vital and contributory to the great end?

Corporate Christian worship, to be profound and moving, must impress three things upon the worshiper: (1) The nearness of God in Jesus Christ. This is the reality of the Incarnation. Worship then becomes, not a quaking before Sinai, but a loving concourse between the soul and its Saviour. (2) The power of suffering to redeem. This is the mystery of the Cross. Nothing so moves the soul to true worship as the sight and contemplation of Eternal Love suffering in the context of human woe to redeem life and return it to its best. (3) The fellowship of the like-minded. This is the unity of the Church. Never was there such need for a sense of togetherness among Christians. Only a heightened worship experience in the sanctuary can save many from a feeling of frustration and detachment and give that assurance of belonging and solidarity which ought to characterize the individual worshiper as well as the spiritual community as a whole.

The Lenten Season more than any other puts at our disposal the resources of spiritual power to make corporate worship truly significant in the life of our churches.

The Lenten Season can become our annual Springtime in the things of the spirit. The use of Lent for personal examination and renewal and for spiritual emphasis in the individual and total life of our churches will mean a rich harvest of good things throughout the year.